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No. 5

# *The* Masonic Craftsman

*Published Monthly at Boston,  
Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: The Wearing of Masonic Jewelry*

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## AS A MASON

As a Mason;

I'd like to think when life is done,  
That I had filled a needed post,  
That here and there I'd paid my fare,  
With more than idle talk and boast;  
That I had taken gifts divine,  
The breath of life and manhood fine,  
And tried to use them now and then,  
In service to my fellowmen.

As a Mason;

I'd hate to think when life is through,  
That I had lived my round of years,  
A useless kind that leaves behind  
No record in this vale of tears;  
That I had wasted all my days  
In treading only selfish ways,  
And that the world would be the same,  
If it had never known my name.

As a Mason;

I'd like to think that here and there  
When I am gone there shall remain  
A happier spot that might have not  
Existed had I lived for gain;  
That some one's cheery voice and smile  
Shall prove that I have been worth while,  
That I have paid with som'thing fine,  
My debt to God for life divine.

# NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*  
MEMBER MASONIC PRESS ASSOCIATION  
27 Beach Street, Boston, Mass. Telephone HANcock 6451

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**UTAH** Recently the Grand Lodge of Utah passed a resolution denying the right of a Mormon to become a Freemason. This action is in direct violation of the Landmarks whereby a man's personal religion is distinctly stipulated to be his own affair—the fraternity concerning itself only with the requirement that he shall profess a belief in God before he can enter its membership.

It has been suggested that the action of Utah may have been influenced by the fact that the Grand Secretary of that jurisdiction is a clergyman. If so, it is to be regretted that there are not men of sufficient courage and probity in the fraternity in Utah to reject such a demonstration of bigoted sectarianism.

We hold no brief for or against the particular sect known as the Church of Jesus Christ of Latter-day Saints (Mormon) and we know no reason why any Grand Lodge should arbitrarily discriminate against its membership.

Utah has done itself an ill-turn in passing such a resolution—and in time will find its lack of tolerance something to come back and plague them.

*It is to be hoped that light will soon dawn on the members of Grand Lodge and the objectionable act rescinded.*

**HARRY** Occasionally there rises in the ranks of **CHENEY** Freemasonry, as in other organizations, one in whom seems combined all the virtues and merits of a true Craftsman.

Such a man was "Harry" M. Cheney, of New Hampshire, whose death we record with deep regret on another page of this magazine.

While we say "of New Hampshire" it may be said of him with equal truth that he was "of America" or even "of the world" for his like is rare, his knowledge profound, and his acquaintance worldwide.

Honored by his brethren to a marked degree he bore his honors modestly. Titles innumerable he had, yet to all who came within the wide orbit of his benign acquaintance he was "Harry" Cheney, a modest man whose friendly spirit and kindly consideration for others marked him indeed a fine exemplar of Masonic virtue.

His wise counsel in his native state was invariably sought in emergencies. The pithy reviews which were a marked feature of his work in the Grand Lodge Proceedings will be missed. A true Freemason has passed, leaving behind many pleasant memories of a kindly gentleman whose life epitomized rare qualities of human kindness.

**SUN SETS** *The Masonic Sun*, for forty years published monthly at Toronto, Canada, has ceased to shine, thus adding one more casualty to the list of Craft periodicals which have been forced out of existence during the past several years by economic conditions.

The publisher reluctantly admits that lack of patronage in subscriptions and advertising has compelled his action.

It is a pity that Masons generally do not have a better appreciation of those journals which seek to serve the Craft, and that the struggle to maintain what should be an invaluable service to Freemasonry is made so difficult.

While the character of the contents of an exclusively Masonic periodical is necessarily limited in scope there is yet much that is of genuine interest of which readers should be informed if they are to be well posted, and no better medium for conveying this information exists than the Masonic journal which accurately records contemporary Masonic history, and as well those worthwhile doings of the past which have brought it to its present position in the fraternal world.

Freemasonry needs good Masonic journals. They can be of great value; but if not given the support or encouragement to which they would seem to be entitled it is not to be expected that pure philanthropy will assume the expensive costs of production indefinitely.

*The Sun* was a good monthly, compact in size, broad in scope. It is to be regretted that our Canadian fraterners are to be deprived of its services.

**CHANGE** In all plans for the good of the Craft the fact must not be lost sight of that changing conditions are rapidly altering the complexion of society; and any new proposals must be predicated upon these altered conditions.

It is all very well to look back upon Freemasonry's splendid past and no friend of the Craft will deny a justification for pride in its good works; but however satisfying this may be we must not let the gratification of vanity blind us to pressing demands of the present day, nor to allow precedent to unduly influence future performance. Complacent negation is not constructive artifice.

At a time when the stress of active professional or commercial life imposes increasing responsibility upon individuals a lesser amount of the element of time is found to devote to purely fraternal purposes.

It is essential then that such activities as the average man may be persuaded to engage in for the service of

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Alfred Hampden Moorhouse, *Editor and Publisher*.

[January, 1937]

January, 1937]

MASONIC CRAFTSMAN

his lodge be so concentrated as to assure utmost results in a minimum of time.

Just how best to engage and direct the minds of men to this end is a very real problem for the master of a lodge. He cannot, with equanimity, contemplate rows of empty benches; he must delve deeply into his stock of resources and moreover bring to bear his best intelligence if he is to measure up to the best status of a master.

**TEST** Among the claims, great and small, which are made on behalf of Freemasonry, some are sound and correct, but many are not. Opinions based upon accurate knowledge of a somewhat involved subject are seldom given the publicity of those more attractively sounding but often obviously impossible if not actually incongruous legends which have become fastened to the Craft and grown with the years by continued repetition.

Men close to the subject, having daily contact with Freemasonry and the problems affecting it which are continually arising, are better qualified to speak for the present, but their opinions and judgments are to a considerable extent based upon precedent, as there is a similarity in many respects to things that have gone before. It is true in Freemasonry, as elsewhere, that there is "nothing new under the sun". It is this matter of precedents from ancient days which has encouraged many fanciful theories.

The plea of ignorance is proper in the case of the body of uninformed. It is not to be expected that any man, however intelligent, will retain indefinitely all the information which is imparted to him in his progress through the degrees unless he makes a really serious and continued effort to do so. There is too much of it. He can, of course, retain the essentials and this all should do; and these essentials should be made so readily accessible that no excuse can be offered for failure to understand them.

More and more is the Truth becoming evident that Freemasonry has an important place in the world; for the moral lessons contained in its teachings and for the opportunity it affords of rendering a great service to distressed mankind.

The frivolous or flippant have no place in Freemasonry—it is a serious search for Truth, unalterable and unchanging, that animates it, and while not necessarily condemning men to a gloomy view of life it does emphasize the need of a serious consideration of the eternal verities, which while perhaps not so attractive in their allure as the lighter incidents of everyday life, yet contains the elements of great happiness and satisfaction.

Freemasonry has been designated as "a system of

*Self-love to urge and reason to restrain.  
Two principles in human nature reign.*

*Say-well and do-well end with one letter.  
Say-well is good, but do-well is better.*

morality veiled in allegory," and perhaps that definition is as accurate as any. Freemasons, then, to be worthy the name, while observing the ritual, should seek always to see through the allegory to the essence of its purpose.

Legendary fantasy may be pleasing to some. Truth however dominates the actual Work of the degrees. No man will go far wrong if, recognizing this fact, he does his consistent and intelligent best as a builder in behalf of the structure of the Craft based upon information or knowledge he may derive from the observance of the ritual.

**SPAIN** Conflicting reports come from distracted Spain as to the condition of Freemasonry in that country.

While never strong Masonically, Spain has, none the less, had an organization comprising 38 lodges with 987 members under the Grand Lodge of Spain, and 90 lodges with 2700 members under the Grand Orient Espagnol, the former recognized by three Grand Lodges in this country and the latter by two, apparently functioning somewhat differently to the accepted standards of the English-speaking countries in which the fraternity's principal strength in numbers and influence lies.

Strongly emotional appeals are being received in this country from organizations in Spain which, if true, show the condition of men affiliated to the Craft to be indeed desperate.

The charge is made that practically every Mason in the areas occupied by the rebels has been "butchered". Details of these killings are revolting in the extreme, giving evidence of a cold-blooded ferocity quite on a par with the worst horrors of the Inquisition. The bull-fighting Spaniard is shown as a past master of callous cruelty.

However feelings of Masons in America may be ravaged by the heart-rending appeals for help emanating from Spain, it is difficult at this distance to know how or in what way such help can be rendered. Spain is a nation involved in the cruellest kind of "civil" war (save the mark); with a variety of opinions and ambitions absolutely not comprehensible by those unfamiliar with the causes of strife at first hand. The fraternity does not make war, nor does it participate in war. While moral support may be offered, of what avail would that be? Surely not munitions to destroy and protract fratricidal strife?

It is difficult to resist the appeal of suffering humans in any society. Yet any undertaking by men in this country on Spain's behalf without knowledge of the true situation would be gross folly and in the case of the great majority of Grand Lodges in the United States an unwarranted presumption.

A  
Monthly  
Symposium

*Is the Wearing of Masonic Jewelry Desirable?*

The Editors:

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

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MILWAUKEE

MASONIC JEWELRY?

By ALFRED H. MOORHOUSE  
Editor Masonic Craftsman, Boston

IT is in the nature of some men to seek to show to the rest of the world by personal display the evidence of their merits. By the same token these men feel impelled to carry about prominently attached to them as proof (?) of their Masonry sundry charms, pins or other insignia indicating that they have taken degrees which warrant their use and tickle their vanity in varying degrees.

The wearing of Masonic jewelry in public has been much abused and as a consequence criticized. Men sporting large charms or pins and wearing them conspicuously have been known to impose upon others who, naively measuring Masonic worth by the size of the decoration, have allowed themselves to be persuaded into unwise acts. In some quarters this has been sufficiently common to induce Masonic authorities to issue warnings and also influenced others to view the ostentatious charm-wearer with suspicion. The practice is, we believe, coming somewhat into disfavour. At least there seems to be less Masonic jewelry worn upon the person now than formerly.

This is not to say that the wearing of a modest Masonic charm is at all discreditable or objectionable. On the contrary it is often desirable when meeting a man for the first time to be able to assure oneself in just what category to place him—relieving doubt and assuring an earlier understanding or mutuality of interests. The whole thing, then, resolves itself into a matter of taste. Just as the superficial individual who loves parades and fancy uniforms, who with loud checks or scarlet ties in his personal attire seeks by bedecking himself thus to impress the world with his own inimitable ego, so the deeper thinker, who carries his Masonry in his heart rather than on his outer person—will be found either without ocular evidence of his affiliation to the fraternity or some very modest symbol which may be readily recognized by the initiated.

The wearing of Masonic jewelry in modest manner is not to be decried. No Mason who is proud of his membership need ever be ashamed to declare it, but if he be one who has read aright the lessons he has been taught he will declare himself in public and at all times with modesty—as an exemplar of one of the Masonic virtues.



SUPERFICIAL ADORNMENTS

By JOS. E. MORCOMBE  
Editor Masonic World, San Francisco

THE Wearing of Masonic Jewelry—Is it Advisable? Thus is stated the subject for present discussion. Such matter is outside the official purview; no statute or known opinion of authority ordains, limits or even advises Masons as to personal adornment. It therefore rests entirely with the individual brother how he shall label himself and make known the fraternal status.

Furthermore there are no regulations prescribing even the forms of emblems suitable for a public showing. As a consequence makers of jewelry have produced an infinite variety of shapes, sizes and designs, some of them in deplorably bad taste, and in a few instances seemingly intended to start a guessing game on part of any who might be interested in discovering a man's affiliations.

As for the individual taste, it is not always chaste, refined or modest in its manifestations. There are brothers who run to size, and are dragged down by the weight hanging from massive watch-chains. This may be their method of showing pride in the fraternal relationship, though usually the suspicion of misplaced vanity arises in mind of the beholder.

Others, without knowledge of the fraternity in its various parts, run to a riot of incongruity. There is frequently to be noticed a clash apparent to the student of history, as the emblems of organizations that once were at terms of deadly enmity are hitched together at the whim of an ignorant manufacturing jeweler. The crescent of Islam and the Christian cross stare at each other in close juxtaposition, while one can only imagine the jangling of sentiments between the insignia of the Hospitalers and the heraldic device of their ancient foes, the Templar Knights.

There are two occasions in the life of a Mason when we can appreciate and sympathize with the desire to blazon forth a new and prized relationship. One is when the youngster pins on his first Masonic decoration. Left to himself he will buy the biggest in stock—a square and compass almost fit for operative use. He is in danger of becoming cross-eyed from squinting past his nose to see that the golden emblem is exhibited full front. The boy soon learns that Masonry has other and better ways of revealing itself, and is content with a more modest advertisement.



January, 1937]

MASONIC CRAFTSMAN

There is also the natural pride in the ornate emblem when a hard-working Master yields his place, and receives the mark of approbation from his brethren in form of a Past Master's jewel. Whether it be simple or elaborate it stands for something very real; it is a distinction that can not be bought. It represents faithful service; worn at proper time and in proper place it reflects honor upon the wearer.

After all, this is entirely a matter for personal decision. The well-dressed man instinctively chooses the proper accessories of apparel and adornment, and this holds true for his fraternal decorations. Every person is, however, at liberty to follow his own fancies to any extreme, being usually saved from criticism by the kindness or the indifference of his fellows. But it is always well to keep in mind that the Masonic status and relationship, and presumably the Masonic character, can be better shown in the daily life than by any exaggerated display of jewelry.

LET GOOD TASTE BE THE GUIDE

By J. A. FETTERLY  
Editor Masonic Tidings, Milwaukee

WHILE we are aware of no regulation governing the wearing of Masonic jewelry, good taste should control the display of these emblems. Vulgarity may be as plainly indicated in this respect as by other ungentlemanly conduct. A single emblem, plain and unostentatious, will speak as plainly to the educated eye of the observer as a dozen of them—and far more pleasantly.

Some men there are who, irrespective of the organization to which they belong, insist on advertising their membership far and wide, in season and out of season. Masonry, with its many

degrees and numerous branches, affords unexcelled opportunities to such gentry "to go the limit." Hence we sometimes find such a one decorated like a prize stallion at a horse show. His coat lapel apprises all and sundry of his membership; his ring or rings give further notice of the fact; his watch charm cries it aloud and then sometimes—to make assurance doubly sure—he flashes a personal card on which all the emblems are engraved. Some even go to the length of placing the Square and Compasses on the radiator of the car. This latter, however, has been declared unmasonic in several jurisdictions including Wisconsin.

It need not be said that such a display is both ungentlemanly as well as vulgar—and all Masons are presumed to be gentlemen.

We, personally, rather favor the English and European custom of wearing no Masonic jewelry or insignia whatever. All such display is kept for the lodge room by our English and European brethren. When they are completely equipped for lodge, however, they leave nothing to be desired along decorative lines. Ornate cuffs and collars, numerous badges, pins and com-

memorative medals would make even the winner at a horse show green with envy.

Outside the lodge room, however, no one would ever know of their Masonic membership.

WHY NOT?

By W.M. C. RAPP

Editor Masonic Chronicler, Chicago

THERE have been periods in Masonic history when it was decidedly not desirable to wear insignia which indicated membership in the fraternity of Freemasonry, times when it was exceedingly unsafe to

permit the world to know that the wearer bore allegiance to the principles of the craft. It is equally true that there are countries and localities where the same conditions prevail today, countries which need not be specifically mentioned. Nor is it necessary to turn back the pages of history of our own land more than a hundred years to find a time when Masonic jewelry was doubtless a rare

adornment. To have worn such jewelry would have been an invitation to imminent personal danger and a considerable measure of persecution.

It is no reflection on the fortitude and integrity of men who were loyal to the institution during troublesome periods that they refrained from showing their colors to the world. The result was that it was not the custom to wear Masonic jewelry, and in custom there is found the root of much that is considered traditional. Coupled with the danger involved was the more profound and intense veil of secrecy which surrounded everything connected with the fraternity in the early days, and which precluded public avowment of membership.

There are sincere brethren today who profess to long for the impossible reversion to the days when Freemasonry was really a secret society. They see in the wearing of the most modest Masonic emblem by an individual a brazen effort to publicize the fraternity, a shameless boast of his personal preferment and a bid for advantage, profit, or emolument. Actuated by laudable motives, which are in no way based on the factors which dictated silence and circumspection in days gone by, these brethren are nevertheless to some extent unconsciously influenced by the traditional concepts which prevailed in ancient times.

There is no denying that the wearing of Masonic jewelry has been carried to noxious extremes, and perchance with unworthy motives. The human element is ever present. Freemasonry needs no advertising of that description.

On the other hand we see no undesirability in a member wearing an unobtrusive emblem of the fraternity—if it represents love for the principles of the craft, a sincere pride in his connection with it, and a desire and determination to live in accordance with its precepts. Moderation and good taste, of course, should guide him in the selection of the jewelry he wears.



# FREEMASONS BUTCHERED IN SPAIN

By CYRUS FIELD WILLIARD  
Secretary Philalethes Society

"Tens of thousands of Freemasons have been murdered in Spain not for their political activity, but solely because they were Freemasons.

This information comes to the writer from fellow members in Spain. Luis Gertsch flew in eight hours from Barcelona, and from John Mossaz, our Fellow at Geneva, who gives this information in his *Bulletin* of the International Masonic Association, as also does Fernand Varache, editor of the *Bulletin* of the Grand Lodge of France, a report submitted to the recent communication of that Grand Lodge which is recognized as regular by the Grand Lodge of California and many other American grand lodges.

They both tell the same story as coming from responsible persons belonging to the order in Madrid. It was evidently a long thought out plan as it was followed everywhere the rebel troops took the cities. The first thing that was done in the land of the Inquisition was directed to the Moorish troops and officers in Spain, subsidized by the plutocrats and other forces arrayed against the republican government. This was in the Spanish part of Morocco. The first thing done, was to seize the Masonic Temples in Larache, Ceuta, and Tetouan, where the list of members was found. These Masons were immediately arrested and shot, either on their way to or in prison, while their homes were violated by the Moors and their families abused and also killed. Not a Freemason was left alive in all Spain.

Not a Freemason was left alive in all Morocco. The same thing happened in all the Spanish cities taken by the rebels. This was done without any trial. Not a single Freemason arrested saved his life; all were killed, without trial of any kind. In the provinces of Cadiz and Andalusia, similar facts are recorded. The lodges of the capital like those of La Linea and of San Roque were savagely destroyed, and their members shot to death from the list discovered in the Temples without the least semblance of a trial.

At Seville, where Freemasonry had developed remarkably since 1918, the violence attained a culminating point. The first victim was Bro. Fermin de Zayas, one of the most venerable of Andalusian Freemasons, who was executed in the Masonic Temple in the presence of his son, likewise a Freemason, who was also murdered. Bro. Zayas was a sexagenarian. All the Masters, officials and other brothers whose names appeared on the archives of the lodge suffered the same fate. We will cite on account of their social position, Dr. Puelles de los Santos, an illustrious Doctor, Dr. Jose Gonzalez de Labandera, a first secretary of the Cortes (Spanish Congress) and many others, doctors and lawyers and other intellectuals whose names are given, Antonio Estradi, Manuel Barrios, etc. It is well to remark here the attitude of the newspapers of Seville, *La Union* and *El Correo de Andalusia*, who were in the service of the rebellion, and published daily a list of Freemasons still alive, with the purpose of delivering them up to assassination. At Cordova, they exterminated all the

Freemasons. We will cite on account of its cruelty the case of Joaquin Garcia Hidalgo, who was recovering from a severe illness, and died as the result of a severe beating with clubs in prison. Jose Guerra Lozano, an honest and honorable man who had been paralyzed for years, was dragged from his bed with no regard for his condition, to be murdered. He was a lawyer as well as mayor of the city; Jose Ciria, intellectual with a brilliant future; all perished under like conditions.

In the city of Granada, the cruelty of the rebels attained proportions unknown until then. They began by arresting all persons whose names appeared on the list of members of the lodges and in order to organize the torments they attempted to have recourse to the audacities of the 16th and 17th centuries of the Inquisition. However, perceiving the presence of foreign journalists in the city the assassins considered that the proposed massacre would turn international opinion against them. In order to avoid this, they dragged our brothers outside the city to a lonely place, in an open field where they forced the masters of the lodges to dig their own graves, when they immediately shot them dead in the presence of other horrified brothers, who were forced to inter the dead bodies of their masters, when they, too, were shot dead in their turn. Thus perished all the Freemasons of Granada.

In the other provinces such as Saragossa, Huelva, Vigo, Oviedo, Valladolid, in all the cities occupied by the rebels, identical facts have been recorded. As it is difficult now to communicate with all the cities in question, it is impossible for the moment to know the manner or detail of the mysterious and terrible end of those who were our brothers.

It appears evident that the butchery of the Freemasons was conducted with the same savagery as in the localities above mentioned. We will be able to cite a multitude of cases of the ferocity of the Moorish troops of General Franco who has never been a Mason, in spite of the lying statements in some of the paid press. Lists of names of citizens devoted to execution were made and these lists passed under the eyes of some brothers that bore the names of quantities of known Freemasons.

Freemasonry has taken no part in the civil war. The Freemasons at Barcelona have formed a central committee of co-ordination, called Cocencoo, of which Luis Gertsch the secretary of the Spanish Grand Lodge at Barcelona, 207 Claris street, Barcelona, Spain, is the secretary general. This committee is to give information and receive gifts from Freemasons in other countries and divide in the best way possible gifts they may receive. They are in sore need and are sending forth a cry of distress to all the Freemasons of the world.

The post office here in San Diego informs the writer that first class mail, (that is, letters) are going

through all right. They are in sore need of everything—money, eatables, clothing, underwear, sanitary and pharmaceutical articles, etc. This seems a case for the Masonic Service Association which was organized after Wilson rebuffed the three millions of the United States and did not allow them to help their own mem-

bers in the World War. Wilson had his Tumult and; —there are things perhaps best unsaid. The need for a unified Freemasonry, greater than ever, for the effort to destroy Freemasonry in Spain is on a par with the work done in Italy and Germany, both of which countries are now trying to dismember Spain."

## THE FINAL LESSON

By BRO. N. W. J. HAYDON  
(Continued from December)

Let us remember the words of Job (3, 17-19) who, speaking of death and the grave, said "there the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master."

Or those of the Psalmist (6. 5) "for in death is no remembrance of thee; in the grave who shall give thee thanks."

Or, again, those of Ecclesiastes (9, 5-6) "for the living know that they shall die; but the dead know not anything, neither have they any more a reward for the memory of them is forgotten. Also their love and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

But modern psychology is teaching us that this idea of unconsciousness must be realized as only a comparative description of our relations to, or awareness of, outward circumstance. The truly deep sleep, untroubled by dreams, brings us an accession of strength through some "unknown" channel that directly allies it with the full tide of life. Even the forced, complete unconsciousness of the operating table does not involve separation from knowledge and memory for the patient of what was done there. There are numerous records of patients being conscious, except within the limits of their bodies, and proving this in their descriptions of the details of the operations by which their bodies were affected, which descriptions have been verified by the doctors or surgeons concerned.

Moreover fear of unconsciousness does not consort with ideals suitable for healthy and alert minded men and women and surely not for adherents to our Masonic mandate "Follow Reason". To quote from the Gita again:

"Nay, but as when one layeth his worn-out robes away,  
And, taking others, sayeth 'These will I wear today':  
So putteth off the Spirit lightly its garb of flesh  
And passeth to inherit a residence afresh."

So we approach our third solution—survival with our present consciousness—which involves that ancient puzzle—"What am I". For most of us, "I" becomes identified with memory. I cannot be body or mind, for we know they are constant only in change. The body provides, the mind organizes our sense perceptions; our memory preserves such residue of these

as establish experience and build character. Memory seems clamorous for an unbroken existence. What cares it for that alchemy of Death by which "I" can participate in the whole range of natural forces. Neither knowledge, nor beauty, nor power attract it, if they are not accessible through its agency alone.

If this "I" be greater than memory then bodily sufferings and desires must seem petty to this surviving consciousness for, with the loss of the body, its services are lost too; deprived of sense perceptions on which to build them, mental and moral changes must cease and the personal mind be dissolved. Remains, then, of our present consciousness, only memory, so pitifully finite and, cut away from its former co-workers, how shall it continue to know itself. We know how easily it fades, even while we are in full physical health, what will it be like when the great change comes.

Yet the hope that this solution conveys has done much good service to the brave souls of our predecessors and is well expressed in that Song of Odysseus, born of courage while he lay awaiting death by torture—(translated from the Greek by Andrew Lang—see Rider Haggard's—"The World's Desire"):

"Endure my heart; not long shalt thou endure  
The shame, the smart;  
The good and ill are done, the end is sure,  
Endure my heart.  
There stand two golden vessels by the throne of  
Zeus on high,  
From them he scatters mirth and moan  
To men who die.  
And thou of many joys has had thy share  
Thy perfect part;  
Battle and love and evil things, and fair;  
Endure my heart.  
Fight one last, greatest battle under shield,  
Wage that war well,  
Then join thy fellows in the shadowy fields  
Of asphodel.  
There is the kingly Hector, there the men  
Who fought for Troy;  
Shall we not fight our battles o'er again?  
Were that not joy?  
Tho no sun shines beyond the dusky west  
Thy perfect part.  
There shalt thou have of the unbroken rest.  
Endure, Endure my heart.  
Of modern poets, Swinburne has given us these splendid lines:—

"Unto each man his handiwork, unto each his crown,  
That just fate gives:  
Whoso takes the world's life on him, and his own  
lays down,  
He, dying so, lives.  
Whoso bears the whole heaviness of the wronged  
world's weight  
And puts it by,  
It is well with him suffering, though he faces man's  
fate;  
How should he die?  
Seeing death hath no part in him any more, no  
power,  
Upon his head;  
He has brought his Eternity with one little hour,  
And is not dead.  
For an hour, if ye look at him, he is no more found  
For one hour's space;  
Then ye lift up your eyes to him, and behold him  
crowned,  
A deathless face.

And so we come to the last alternative,—survival with universal consciousness—Here we feel opening to our vision, as we work loose from the shell that has so long served as our home, that which contains the only possible satisfaction for which humanity seems to be struggling, the only possible completion of that urge from within which is the mainspring of our evolution. Here we approach the shore of the open sea; here begins the great adventure, the only one abreast with human curiosity, the only one that soars as high as our noblest longings. Let us accustom ourselves to regard death as a form of Life which we do not yet understand; let us learn to look upon it with the same eye that looks upon birth; and soon our minds will accompany our bodies to the tomb with the same glad expectation that greets a birth.

If, before being born, we were permitted to choose between the great peace of non-personal existence and a life that would not be completed by what a Buddhist scripture calls the "blessed gift of departure," which of us, knowing what we ought to know, would accept the disquieting problem of an existence that would not end in this reassuring mystery of its conclusion; which of us would care to come into a world where we seem able to learn so little, if we did not know that we must enter it in order to pass through it to More Light. The best part of Life here is that it prepares this hour for us, that it is the one and only road leading to the magic gateway into that incomparable mystery where misfortunes and sufferings will no longer be possible, because we shall have been set free from the bodies that produced them. Where the worst that can befall us is that dreamless slumber that we count amongst the greatest blessings of Life; where, indeed, it is almost unimaginable that even thought can survive to mingle with the substance of the universe, that is to say with infinity, which, if it be not a vast desert of indifference, can be nothing other than a realm of bliss.

To this realm we come, having followed reason, sustained and soothed by an unfaltering trust in our inherent divinity. Heretofore we have seen through a

glass darkly; "the narrow limits of our physical being conceal infinity from our views" as Pascal has said or, to use a western idiom, we can not see the forest for the trees. We must prepare ourselves in advance by practising a change of focus in our outlook on Life. For example, when we look through a screen door into a garden we can see either its lights and shades through a faint blur of lines or we can see the screen filling our field of vision with merely a faint blur of light filtering through its meshes. For all men death is a screen, for most of us it fills our vision. Can we readjust our intellectual focus by attempting to understand infinity. The effort, even if unsuccessful at first, will be at least as useful as those we make to understand the problem of the fourth dimension, especially along the lines suggested by Mr. Claude Bragdon in his illuminating books on that subject.

As an analogy let us consider again the experience of the human embryo when its time for birth approaches. How limited is its experience of Life. A little space and power for movement, but in no other mode can its volition express itself. Sight, hearing, choice of food, self-defence are all beyond its power. It knows nothing but a soft, warm darkness and even these qualities are not known to it as such, for it has no basis of comparison with anything different. Could one communicate to it news of the great change soon to take place in its condition, with what terror and reluctance would it regard this entire change of all it knows for a state of being so much more comprehensive as to be incomprehensible. We also are in somewhat the same position as we approach the gateway to another life, or rather to a continuation of life under different conditions. But since, as we know, the embryo, by virtue of its inherent life-qualities, can change from a speck of life-seed to a human being, there appears no reason at all why it should not go on yet further and become "in tune with the Infinite". Death to us can be no worse than birth to the embryo, and all evolution affirms that:

"The soul's ephemerally housed in Nature's depths". Science shows us that there needs but a few trifling changes, a few papillae more or less on our skin, a slight modification of the range of sensitivity of our eyes and ears to turn the coldness, the silence, the darkness of space to the warmth of spring, to a celestial music, to a divine light. We can be sure that the catastrophes we think we see are the acts of Life, that all is but birth and rebirth, a continuous exploration into "that far-off divine event to which the whole creation moves." Some immense festival of mind and matter in which Death, our Liberator, thrusting aside our two jailers, time and space, enables us to take our proper part as co-workers with that Great One who said, "If I were not constantly in action, O Son of Pritha, all creatures would perish." Let us, then grasp the hand of Death as that of a good and wise friend and go with him, fearing nothing.

We have examined some of those disguises and trapings with which our minds have hidden Death; but though he seems contained by them, yet he is not them any more than we are this garment of flesh. Can we say what Death is, can we synthesize these counsels into an abiding philosophy that will meet the test of experi-

ence. Admittedly this is a personal problem, one that no one else can solve for us, but I believe there is in the spiritual world an analogy of the science of mathematics, as one of the sages of ancient Greece discovered, whereby "God geometrises". We can find in it some least common multiple whose infinite elasticity will suit all differences of humanity. A poetic expression of this is found in the lines of Holmes' "Chambered Nautilus".

Build thee more stately mansions, O my soul  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from Heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting  
sea!"

And so, we have tried our wings of Philosophy and Reason and they have borne us up in our explorations of the empyrean. It is time to come back to earth again, not as Icarus, to be crushed by their failure to bear up but because we still have duties to perform here that are part of our preparatory discipline and

training for their more continued use. As we began with the words of the poet Bryant, so let us finish with them and consider the value for ourselves of the ideas he expressed so well in his lines "To a Water Fowl"—

Whither, midst falling dew,  
While glow the heavens with the last steps of day,  
Far thro their rosy depth dost thou pursue  
Thy solitary way?

There is a power whose care  
Teaches thy way along that pathless coast—  
That desert and illimitable air  
Lone wandering, but not lost.

Thou'rt gone: the abyss of heaven  
Hath swallowed up thy form; yet in my heart  
Deeply hath sunk the lesson thou has given,  
And shall not soon depart.

He who, from zone to zone  
Guides thro the boundless sky thy certain flight  
In the long way that I must tread alone  
Will lead my steps aright.

## THE THIRD DEGREE

By BRO. LIONEL VIBERT, P. M.,  
Quatuor Coronati Lodge, 2076, (England)  
From *Transactions of the Merseyside Association for Masonic Research*

(Only part of what was delivered in Lodge can be printed, and it will accordingly be understood that this paper is far from being a complete statement.)

The first thing to be said about the third degree is that it is quite distinct in character from the two that precede it. It is, in fact, itself an initiation of a different type. There are numerous forms of initiation ceremonies to be found in religious or philosophical systems or in tribal customs. There are ceremonies of purification by water, fire, and even by blood. There are cases where the novice passes from darkness to light; there are others where he goes through a symbolic journey among dangers and difficulties; of where he goes through an underworld and is tested and judged; and the monastic orders made their novices go through a regular funeral ceremony where the idea of death to the old world and rebirth was carried so far that the novice on restoration was baptized afresh and given a new name. In the Craft we are familiar with the darkness to light idea, and with the dangers and difficulties, and in the third degree we have the death and restoration.

The history of the regree, its origin and development, are unknown. It appears to be the case that before 1717 there were two degrees, one of acceptance, and a further degree known as the master's part, as to which all that can be said is that it would appear to have utilized in some way the incident of the Death of a Master. When the Craft was re-organized under the influence of grand lodge the original acceptance was, apparently, divided up and became the first and sec-

ond degrees as we have them today, more or less, part of the old material being, however, laid aside. Passing through a doorway is an obvious symbol for the initiate. The Egyptian mysteries made the novice name the door, lintel, posts, and even hinges, by their secret names. The ceremony has been restored by Bro. Blackdon, and published by the Societas Rosicruciana in Anglia with the title: *Ritual of the Mysteries of the Judgment of the Soul* (London: Quaritch) . . . Our candidate who has completed the second part of the divided degree meets with two new symbols, the stream of water and the winding staircase. It is the duty man to make his passage through life more than a mere journey: it is to be an ascent, and it is by the study of the mysteries of nature and science that he will eventually attain to the middle chamber, where his reward awaits him. These are Rosicrucian ideas and the terminology itself suggests a Rosicrucian or Hermetic inspiration.

The third degree breaks new ground. We, for the first time, put before the candidate teachings that are independent of, and relate to higher matters than his conduct and career as a craftsman, and the ceremony is now built round a narrative, the story of the Builder who died or was slain before he could complete his work. And as we have it today the incident is related to the architect of K. S. T. This is not in the Bible. Brother R. H. Baxter, in a paper printed in the *Transactions of the Leeds Installed Masters*, in 1914, suggested that it was not Hiram the Architect who was slain, but Adoniram, the supervisor of works to whose

death there is a definite reference in the *Book of Chronicles*. Bro. Morris Rosenbaum, in a paper printed in the *Transactions of the Leicester Lodge of Research*, for 1903-4, suggested that the text itself disclosed the existence of two Hiram's, the second of whom was a widow's son, and that therefore it was a fair deduction that the first was slain, although *Holy Writ* is silent on the subject. In a paper printed in the *Transactions of the Manchester Association*, for 1921-2, Bro. J. E. S. Tuckett, claims that the story was originally adopted and incorporated into Freemasonry in order to be a type of and a commemoration of the Sacrifice on Calvary (p. 79). Bro. Race, in a paper printed in the *Transactions* of this same association for 1918-1919 suggests that originally there was no degree as we now understand the term, but that the Masons have a secret mystery play which dealt with the death of the master which they, at a later date, re-arranged. No such play has ever been traced naturally; the Craft would never allow manuscripts of it, if they ever existed, to go out of their own possession. But it is significant that while the Mason Guilds performed various plays in different towns as their share of the cycle of plays produced by the whole body of crafts, in no case do they appear to have selected one that had any connection with their own calling. Thus, at York, they produced the "Coming of the Magi"; at Chester, the "Slaughter of the Innocents"; at Newcastle, the "Burial of Saint Mary"; and none of these appears to have any particular appropriateness to their Craft.

The idea of the Master dying during the progress of the work or of the Mason slain was familiar in the middle ages. We have one form in the story of Renaud,

which is found in the *Quatre Fils d'Aymon*, which is part of the Charlemagne Ballad Cycle. Aymon was one of Charlemagne's Knights, and Renaud was the eldest of his four sons. At the end of his life Renaud went on pilgrimage and found his way to Cologne, where the cathedral was being built. He offered his services as a common laborer, and although he was able to do the work of four men, owing to his exceeding strength, he would only take enough pay to keep him alive. This caused the jealousy of the other workmen, and while he was asleep at noon they slew him with a mason's hammer. They threw his body in the Rhine, but it was miraculously recovered; the murderers then confessed and asked to be hanged, drowned or drawn, but in fact they were set free, with the infliction of the penance merely. Their number is not stated. At Roslyn, we have a different story. Here it is the apprentice who is slain by the master on account of his superior skill. Our legend is that of the master who was slain because he had the courage to refuse advancement to unworthy workmen. Now IF there was a ceremony of admission to the master's grade, involving a symbolic death, it is easy to understand how the Roslyn legend might arise. We have only to suppose that some apprentice of unusual skill was, as a reward, at once advanced to be a master; this the Masons might allude to by saying that his reward for his skill was that he was killed. The outer world would not understand the reference, and the story as we have it would be the natural outcome.

(*The next portion, dealing with certain Hebrew and Aramaic words, cannot be printed.*)

In the *Transactions of the Leeds Installed Masters*, for 1910, Brother Morris Rosenbaum has dealt with the difficult subject of Masonic Words and Proper Names. He refers to a suggestion; which is not so improbable as it may at first sight appear to be, that we preserve a Gaelic phrase which carries the meaning "The Widow's Son," and that this is a reference to the second Charles who was, of course, a widow's son in exile prior to his restoration, but always regarded by Loyalists as the true king, as were in turn his brother's son and grandson of the Old and the Young Pretenders. Evidence that the phrase was, in fact, a Jacobite password would be of extraordinary interest. That some of the lodges were Jacobite in their sympathies is certain and, in fact, grand lodge itself was very nearly captured for the cause of the Duke of Wharton in 1723. It is, perhaps, only a coincidence that the word *acacia* has also a Gaelic connection. In the 18th century the word was "cassia" and "eas" in Gaelic means the branch of a tree, but it also means a lad. It does seem to be the case that among the Jacobites this word had a special connotation. As to the cassia itself, or acacia, I would refer any who are interested in the botany of the question to a paper in the *Transactions of the Leicester Lodge of Research* for 1919-20, by Bro. Cheesman, from which it would be seen that the cassia of the Bible was a tree or shrub of the cinnamon family, the oil of which was used in compounding the holy anointing oil. The botanists of the period did not distinguish between cassia, Mimosa, and acacia, which are now distinct botanical genera.

The Shittim wood of the Ark was an acacia; so also was the tree that concealed the body of Osiris in the Egyptian sacred narrative.

\* \* \* \*

The true operative secrets were secrets of construction, and these were learned by the apprentice gradually in the course of years. Today our third degree does not appear to have any direct connection with building, but, nevertheless, traces of allusions to it may perhaps be detected, if not in the actual ceremony at all events in the opening.

The first degree is concerned only with lines, levels, and perpendiculars. With the stones supplied, the workman is to build true.

The second degree with the properties of the square, and the craftsman can fashion the stones to the templates supplied him and test their truth.

The master knows the mysterious properties of the circle. He has to design and to transfer that design to the ground or apply it to his arches and vaults. The first secret is that the angle in the semi-circle is a right angle. But there are more mysterious properties connected with diagonals. A right angle can be laid out by an F. C. with 3, 4, 5; but the master can lay out right angles and parallels without apparent recourse to any angle and almost without any measurement, and this must needs, in days before geometry was taught, have seemed to the uninstructed simply miraculous. When in the 13th century the writings of Euclid were made available to readers in this country, the

masons must at once have discovered that he demonstrated matters which they had always been taught were among the most prized secrets of the craft. This is possibly the explanation of the tradition which we find in the earliest texts we possess, that Euclid was a great mason and the founder of the science and the fraternity.

(A demonstration was then given of laying off one line at right angles to another, and of laying parallel lines solely by the use of the properties of the semi-circle and diagonal and with a skirret.)

Now the conditions of mediaeval building involved that the work was constantly interrupted; for want of funds, or by the death of the architect, or merely from one working season to another. The lines of foundation would be obliterated; it would be necessary to trace them all afresh. The work almost invariably proceeded from E. to W.; first the Chancel was raised with the Altar; then the transept crossing, then the transepts, and finally the Nave, as funds were available. Let us assume that we have before us the Chancel with the Altar and the Transepts and the arches of the crossing; after many years we are going to build the Nave. We must lay out our lines on the ground by reference to the existing structure, and so we work from E. to W. We leave the E. and go to the W. to recover that which was lost, the original lines of the intended structure on the ground—The master will aid us with the help of the centre line of the building, for all must be truly aligned. But the true Centre is the very Altar itself, always absolutely in the centre of the Chancel, measured from N. to S., so that it is with reference to that we shall make our measurements, and may the Most High, the Centre of all Freemasonry, aid our united endeavors . . .

Let us now take the case, which must have occurred often enough, of the Master dying during the progress of the work. There are no elaborate plans, for it was

all carried in his head. Is the work then to be given up because the key to it is lost? NO. Provided only that the Master's design or intention was on right and true lines, that it was not irregular, unsound, or literally eccentric, the Craft can carry it out. They may not, indeed reproduce exactly what the original Master intended in every detail, but they will substitute what will be perfectly adequate a work in its place, BECAUSE both he and they were working according to true and upright principles. This then is the lesson of the Master Builder, that Death itself cannot disturb or delay work that is being carried out on right lines, that uprightness, accuracy and true alignment can and will always be reproduced; the transition from the lesson of practical experience to the corresponding lesson in the sphere of morality is one that we may be sure our operative predecessors did not fail to draw with reference not only to the Craft to which the Master had devoted his life, but also to the individual himself. And we can understand without difficulty, how these deeper lessons, not suited to the youth or the less skilled and intelligent fellow, were reserved for him who was chosen to be advanced to the highest honour the Craft could bestow, that of being a Master of the Guild, and were imparted for his benefit in the most impressive manner that the Fraternity had at its command. It seems hopeless, in the absence of any evidence, to attempt to estimate for how long this degree, or at all events a drama or narrative that embodied its lesson, has been in use amongst us; but it is perhaps significant that the very name *Hiram* is never written by the old scribe who copied out the versions of the Old Charges before the 18th century. This seems to be a hint that the word was a password and as such not to be committed to writing, from a very early date; but a more definite statement on the subject is not possible.

## Beyond Myself

EDGAR A. GUEST

*If I could look beyond myself, who knows but I should see:  
A winding stream of good and bad which has its source in me,  
And past the wall which shuts me in the temper I display,  
May rise tumultuous in some life two hundred years away.*

*Who knows the story of mankind, with all its hopes and fears?  
In every smile and every frown some long-dead sire appears.  
For something of the best and worst of those who came before  
Was passed to me to bear along till I shall be no more.*

*I speak and someone hears my voice, and whether right or wrong  
By countless ears the thought is caught and swiftly passed along:  
But since I have no way to know how far my life may run,  
I never see beyond myself what good or harm I've done.*

*If past this narrow wall of self these eyes of mine could see  
And read the long results of time perhaps I'd different be;  
But blinded by my own desires I live my little day  
And never think its deeds may rise two hundred years away.*



## JANUARY ANNIVERSARIES

Henry VII, King of England, who in 1502 presided as grand master at a lodge held in his palace, was born at Pembroke Castle, January 28, 1457.

Richard Gridley, who served as a Major General during the American Revolution and was Grand Master of Massachusetts, was born at Boston, January 3, 1711.

Frederick the Great, King of Prussia, was born January 24, 1712. He was responsible for the "Revised Constitutions of 1786" and has been called the founder of Scottish Rite Masonry.

Gen. Henry Lee, Revolutionary officer and Governor of Virginia (1791-94), was a member of Hiram Lodge No. 59, Westmoreland Co., Va. He was born at "Leesylvania," Prince William Co., Va., January 29, 1756.

Col. Joseph Montfort was, on January 14, 1771, appointed Provincial Grand Master of and for America by the Grand Master of England, being the only one to hold this office. He served until 1776, when the Provincial Grand Lodge expired.

Gen. William A. Bowles, Commander-in-Chief of the Creek and Cherokee Indian Nations of Florida, became an honorary member of Prince of Wales Lodge No. 259, London, Eng., January 20, 1791.

Gen. John C. Brown, Grand Master of Tennessee (1869) and Governor of that state, was born in Giles Co., Tenn., January 6, 1827.

Oscar II, King of Sweden and Norway, was born at Stockholm, January 21, 1829, and in 1859 became Grand Master of Sweden. He was the author of several pamphlets on Masonic subjects which were translated into many languages.

Duncan U. Fletcher, U. S. Senator from Florida (1909-36) and a member of the Scottish Rite at Jacksonville, was born in Sumter Co., Ga., January 6, 1859.

Sir Henry Irving, noted English actor, became a member of Jerusalem Lodge No. 197, London, January 12, 1883.

John Wanamaker, 33°, famous merchant, became a member of Friendship Lodge No. 409, Jenkintown, Pa., January 9, 1900.

Luther Burbank, noted plant sci-

tist, received the 32nd degree at Santa Rosa, Calif., January 19, 1922.

## LIVING BRETHREN

Carter Glass, U. S. Senator from Virginia and Secretary of the Treasury under President Wilson, was born at Lynchburg, January 4, 1858, and is a member of the Scottish Rite in that city.

Frank O. Lowden, 33°, former Governor of Illinois, was born at Sunrise City, Minn., January 26, 1861.

William G. Conley, former Governor of West Virginia and a member of the Scottish Rite at Wheeling, was born at Kingwood, W. Va., January 8, 1866.

Ruby Laffoon, former Governor of Kentucky and Past Master of Madisonville (Ky.) Lodge No. 143, was born in that city, January 15, 1869.

Kenneth D. McKellar, U. S. Senator from Tennessee and a member of the Scottish Rite at Memphis, was born at Richmond, Ala., January 29, 1869.

Col. Frank Knox, newspaper publisher and a member of the Scottish Rite at Nashua, N. H., was born at Boston, Massachusetts, January 1, 1874.

Flem D. Sampson, former Governor of Kentucky, and a member of Mountain Lodge No. 187, Barbourville, Ky., was born at London, Ky., January 23, 1875.

Louis A. Johnson, Past National Commander of the American Legion and a member of the Scottish Rite at Wheeling, W. Va., was born at Roanoke, Va., January 10, 1891.

James B. A. Robertson, former Governor of Oklahoma, was initiated in Chandler (Okla.) Lodge No. 58, January 20, 1900.

Maj. Gen. Merritte W. Ireland, 33°, former Surgeon General, U. S. A., received the 32nd degree in the Army Bodies, January 1, 1910.

Dr. George C. F. Butte, 33°, former Vice Governor and Secretary of Public Instruction of the Philippine Islands, received the 32nd degree at McAlester, Okla., January 27, 1910.

Jesse M. Whited, Grand Master Councilor, Order of De Molay, received the 33rd degree in the Southern Jurisdiction, January 5, 1918.

Harry W. Nice, Governor of Maryland, received the 32nd degree at Baltimore, January 31, 1919.

Walter M. Pierce, U. S. Representative from Oregon, received the 32nd degree at Portland, January 23, 1920.

Dr. William Moseley Brown, Past Grand Master of Virginia, became a member of Mountain City (Va.) Lodge No. 67, January 2, 1922.

Louis L. Emmerson, 33°, Past Grand Master of Illinois and former Governor of that state, was appointed Grand Treasurer of the Grand Encampment, K. T., U. S. A., in January, 1929.

## VETERAN

William Smeaton, born in Clackmannan County, Scotland, October 10, 1836, and now living in Washtenaw County, Mich., is believed to be the oldest Mason in that state.

Mr. Smeaton came to Canada with his parents at the age of six. Spending his boyhood there, he later emigrated to the United States, where he lived in the West until 1903, when he came to Michigan to live with one of his sons.

## ALLEN, G. M.

Claude L. Allen of Melrose was re-elected Grand Master of Masons in Massachusetts at the quarterly communication of the Grand Lodge of Ancient Free and Accepted Masons at Masonic Temple Monday afternoon, December 28.

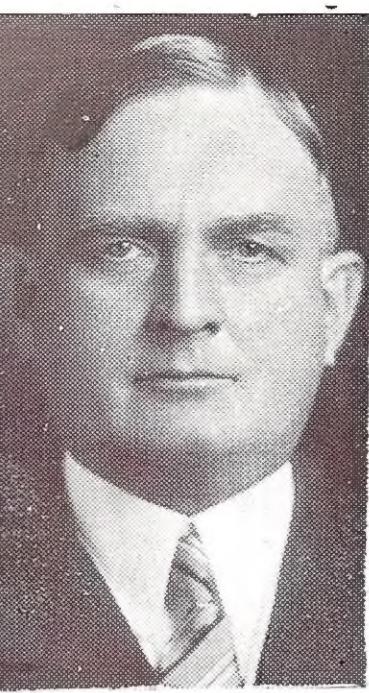
Albert L. Saunders of West Medway was elected senior grand warden, William S. Hamilton of Williamstown, junior grand warden; Charles H. Ramsay of Cambridge, grand treasurer; the Rev. Dr. Frederick W. Hamilton, grand secretary.

The grand treasurer has held the office since 1901 and the grand secretary his position since 1915.

## Other Officers

Board of trustees of the Masonic Education and Charity Trust. The grand master, president, ex-officio; George A. Burnham of Saugus, James Young, Jr., of Salem, Melvin Johnson of Brookline, Channing H. Cox of Boston, Myron F. Converse of Worcester, Arthur D. Prince of Lowell, Allen T. Treadway of Stockbridge and Leverett Saltonstall of Newton.

Appointed officers: Ralph Lowe, Jr., deputy grand master; Virgil Francis



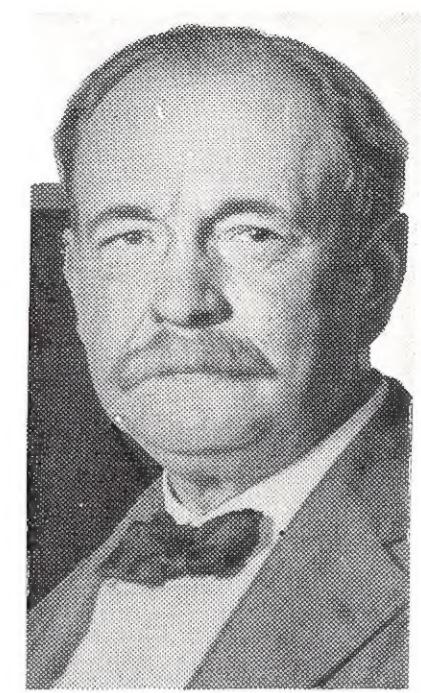
CLAUDE L. ALLEN, G. M.

Bradford, Pieping, district grand master for China; Lewis Beals Bates, Ancon, district grand master for the Canal Zone; T. Frederick Brunton, Dedham, grand marshal; the Rev. Paul Sterling of Melrose, the Rev. John C. Breaker of Worcester, the Rev. Percy T. Edrop of Springfield, the Rev. Robert Walker of West Concord, the Rev. Frank B. Crandall of Athol, the Rev. Marshall E. Mott, grand chaplains; Roy Perry Miles of Chicopee Falls and George Emery Green, grand lecturers; Charles C. Grinnons, Somerville, senior grand deacon; Raymond T. Dexter, Winchester, junior grand deacon; Robert G. Jennings, Newton Highlands, senior grand deacon; Stanley B. Vandersall of West Roxbury, Charles S. Walkup, Jr., of Roxbury, Charles F. Holden of Falmouth, junior grand stewards; Henry W. Stevens, Cuestnut Hill, grand sword bearer; Roland S. Fulton, Milton, grand standard bearers; Edward A. Harding of Medfield and James E. Burdock of Williamstown, grand pursuivants; R. Franz Reissmann, grand organist; George W. Chester, Boston, grand tyler; Frank H. Hilton, director of administration; Joseph Earl Perry, Belmont, judge advocate.

District deputy grand masters: Otto Albrecht, Walpole, first district; William R. Barss, Belmont, second (Cambridge) district; Daniel P. Harding, Melrose, second (Boston) district; William H. Crafts, Chelsea, third (Boston) district; George L. Dolloff, Winchester, third (Chelsea) district; James L. Reid, Dorchester, fourth (South Boston) district; Harry C. Black, Lexington, fourth (Dorchester) district; Robert D. Webster, Belmont,

Feast of St. John

The feast of St. John took place in the banquet hall in the evening with the following guests: Robert F. Kenyon, grand master of the state of Louisiana; Judge Archie T. Higgins, deputy grand master of the grand lodge of Louisiana and supreme court justice; Charles B. Folley, grand master of the



FREDERICK W. HAMILTON, G. S.

Grand Lodge of New Jersey; Martin J. Dietz, past grand master of the Grand Lodge of New Jersey; George Hewitt, grand marshal of the Grand Lodge of New Jersey; Albert Knight, grand master of the Grand Lodge of Rhode Island; Worshipful H. A. Crowell of Rhode Island. J. D. McFayden, grand master of the Province of Quebec; William J. Ballou, grand master of Vermont.

The speakers were the grand master Kennon of Louisiana, Frederic W. Cook, secretary of State of Massachusetts, and Mayor Edwin O. Childs of Newton, who is the head of the Princess of Jerusalem Scottish Rite.

MASONRY AMONG RELIGIONS  
IN INDIA

Masonic lodges obedient to the Grand Lodge of England are scattered throughout the British Empire. This is also true of many of the subordinate lodges which work under the constitutions of the Grand Lodges of Scotland and Ireland, but these are not as numerous as those existing under the English constitution. The membership of these subordinate lodges always consists of many of the leading citizens of the community in which the lodges are situated, and more often than not, the membership embraces several racial groups, as well as adherents of different religions.

In India, for example, almost all the native rulers are members of English Masonic lodges. There is a total of 216 lodges located in five different Masonic districts of that country, all of which work under the constitution of the United Grand Lodge of Eng-

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land. In the District of Bengal there are 76, including 25 in Calcutta. There are 51 in the District of Bombay, including 18 in the City of Bombay. In the District of Burma, there are 20 lodges, while the Districts of Madras and the Punjab have 35 and 34 lodges, respectively.

Masonry draws no religious lines, either as to religious systems or sects thereof. Since a belief in God is the only religious requisite, visitors from the Occidental countries to the lodges of India often see at least four Holy Books on the altar of a lodge. The candidate for the Masonic degrees may thus take his obligations on the Holy Scriptures which contain the teachings of his faith. The Sacred Books usually found on the Masonic lodge altar in India are the Christian Bible, the Koran, the Zend-Avesta or the Sacred Book of the Buddhist, and the Analects of Confucius.

The following statement of Kipling, which appeared in the *New York Times* many years ago, regarding the activities of Masonry in India, graphically portrays the universality of the institution:

"I was secretary for some years of the Lodge of Hope and Perseverance, No. 752 (Lahore, English Constitution), which included brethren of at least four creeds. I was entered by a member from Brahmo Somaj, a Hindu, passed by a Mohammedan and raised by an Englishman. Our tiler was an Indian Jew."

"We met, of course, on the level, and the only difference anyone would notice was that at our banquets some of the brethren, who were debarred by caste rules from eating food not ceremonially prepared, sat over empty plates."

#### IRREGULAR FREEMASONRY

There is a periodical mailed from Montevideo, Uruguay, known as *Acacia-Revista Masonica Internacional*, which would have the appearance of being a publication edited and managed by regular Freemasonry. As a matter of fact, its managing editor and apparent publisher is one Pedro L. Bersetche who, though he claims to be a thirty-third degree Mason, was expelled from regular Freemasonry in Uruguay. Reference has been previously made to the expulsion of this Pedro L. Bersetche here named; also that he, together with others who were likewise expelled, had formed an irregular grand body and also an irregular supreme council in that country.

Under the "International Section" of the publication, he refers to the friendship of the Federal Grand Orient of Argentina (irregular), whose

grand master is George Coen. A year or more ago we stated that George Coen, along with Dr. Aristobulo Solano, had been expelled from the regular Supreme Council of Argentina.

Under the caption "Denmark," Bersetche mentions the Grand Lodge of Denmark, of which Otto Larsen is the grand secretary. This is also an irregular body. King Christian is the grand master, and Alex Troedsson is the grand secretary of the regular Grand Lodge of Denmark.

Bersetche, as editor and publisher of *Acacia-Revista Masonica Internacional*, also refers to recognition by the Grand Orient of France. This grand body, as many know, is an irregular organization. He also comments in terms of self-satisfaction because of his professed friendship with the "Grand College of Rites" and the Grand Lodge of France of the Rectified Scottish Rite—both of which are also irregular organizations; also of his cordial relations with the Grand Orient of Italy, of which Dr. Alejandro Tedesco was grand master, and which was likewise declared irregular and was one of the lodges suppressed by the Mussolini regime.

#### CHARITIES OF ENGLISH MASONRY

British Masons give much of their time and substance to charitable work. In the early days each lodge looked after the needs of its members, and particularly widows and orphans of members in distress. Later, the Fraternity established institutions for that purpose, adding education of the orphans as a special feature of their charities. The cost of maintaining the charitable institutions in England, to say nothing of such work in Scotland, Ireland, the Dominions, and other dependencies of the Empire, runs into millions of dollars annually.

The success of the boys in the Oxford and Cambridge school certificate examinations has been equally marked. The high scholastic rating of the boys who have obtained university degrees or who have distinguished themselves in languages, science, engineering, accountancy, law, literature, commerce, etc., is justifiably a matter of much pride to the Fraternity, as well as to the faculty of the school where the boys receive their preliminary training.

uled to take place on the evening of February 24, 1937. This institution extended benefits to 2,500 members of the Fraternity and to widows of deceased members during 1936.

The festivals of the Royal Masonic Institutions for girls and boys in 1937 will be held May 6 and June 9, respectively.

Nearly 1,400 girls are now receiving educational and other benefits from the former, while from the latter institution 1,365 boys are receiving like benefits.

Close upon the heels of the annual event for boys the Mark Master Masons Benevolent Fund will hold its 69th festival, June 24.

Much enthusiasm is manifested by the members of the Masonic Fraternity in the support of their charitable institutions, and much satisfaction is gained therefrom. The training of the boys and girls in their respective institutions is of the highest quality which, combined with elevating surroundings, contributes greatly to the mental, moral, and physical life of the boys and girls as men and women of the future.

Their superior training is shown in the local Cambridge examinations, held throughout the country. *The Masonic Record*, London, states that in the last fifteen years the average proportion of successful girls taking these examinations has been about 60% of those who entered, while out of 555 girls who entered from the Masonic Girls' Institution, 506, or 91 per cent, have passed with a high percentage of honors and distinctions.

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#### GRAND ENCAMPMENT APPOINTMENTS

Grand Master Andrew D. Agnew, Grand Encampment, Knight Templar, United States of America, announced the following appointments on Grand Encampment Committees, effective December 30, 1936:

Mr. George L. Harvey, Past Grand Commander (Mich.), City Hall, Port Huron, Mich., succeeds Gen. Robert Wankowski, Past Grand Commander (Calif.), deceased, as Chairman of the Committee on Drill Regulations.

The Committee on Ritualistic Mat-

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MASONIC CRAFTSMAN

ters includes Thomas C. Law, Past Grand Commander (Ga.), P.O. Box 1558, Atlanta, Ga.—Chairman; James H. Price, Past Grand Commander (Va.), P.O. Box 277, Richmond, Va., and Jewel P. Lightfoot, Grand Generalissimo, Waggoner Building, Fort Worth, Texas.

Dr. William Moseley Brown, Past Grand Commander (Va.), 1800 North Edgewood Street, Arlington, Va., was appointed Chairman of the Committee on Condition of the Order.

#### HISTORY TOWER

##### AT BATTLE CREEK IN 1937

A stone history tower will be dedicated at Battle Creek during the celebration of the Michigan Centennial in 1937. James H. Brown, who conceived the idea and is erecting the tower, is gathering stones from the various historic spots of the United States.

An enthusiastic Mason, Mr. Brown will place stones in the east side of the monument from the several Grand Bodies which have marked historic background, such as Blue Lodges, Chapters, Councils, Consistories, etc.

The Blue Lodge stone for Michigan comes from near Rochester, the site of the old Masonic Lodge whose devoted old Tyler kept the lights burning in his lodge during a critical period of the history of the Fraternity, defying the order of the Grand Lodge that all lodges be darkened. A few years ago the Michigan Grand Lodge erected a monument at Rochester in commemoration of the zeal and faithfulness of the old Tyler.

A stone from the old Temple at Coldwater, Mich., where the Order of the Eastern Star was founded in 1847, will be placed in the monument at Battle Creek.

Among other historical places which will be represented in the history monument are Fredericksburg, Va., where George Washington became a Mason, and Alexandria, Va., where he was the Master of a Lodge for many years, now known as Alexandria Washington Lodge No. 22.

#### OLD MASONS IN COLORADO

A search of the Grand Lodge records of Colorado reveals a goodly number of Masons now living who have been members of the Fraternity for sixty-six years or more.

Those who head the list are: Thomas O. Stepp, raised March 2, 1865, in Trenton (Mo.) Lodge No. 111; Winslow W. Thomas, raised March 7, 1866, in Aurora Lodge No. 50, Rockland, Me.; Martin A. Lathrop, raised September 5, 1867, in Tecumseh Lodge No. 487, New York City; Theodore E. Peterson, raised September 20, 1867, in Acacia Lodge No. 51, Cottage

Grove, Minn.; Benjamin F. Allen, raised during October, 1867, in DeWitt Clinton Lodge No. 86, Clintonville, Ky.; Charles B. St. John, raised February 8, 1868, in Walton (N. Y.) Lodge No. 559; John A. Buckley, raised March 20, 1868, in Mount Hope Lodge, Fall River, Mass.; Alexander M. Preston, raised in 1869, in Davenport (Iowa) Lodge No. 37; William H. Rader, raised September 22, 1870, in New Hope (Va.) Lodge No. 63; Albert K. Chamblin, raised in 1870, in Fairfax Lodge No. 43, Culpeper, Va.

For four terms he was a member of the state House of Representatives, was speaker in 1903, a member of the state Senate in 1897-98, and of the Governor's council from 1899-1900. He was graduated from Bates College in 1886. He was grand secretary of the several grand bodies (Masonic) in New Hampshire, a past grand master of the Grand Lodge, A.F.&A.M. and a member of the Supreme Council 33° Active A.A.S.R., N.M.J.

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#### DIES SUDDENLY

Charles T. Converse of South Park avenue, Longmeadow, grand commander of Knights Templar of Massachusetts and Rhode Island died suddenly January 24.

He had gone to visit Dr. Hervey Smith's camp in Smith's Ferry off the Northampton road, and collapsed while out walking with his friends. He was taken to the home of John B. Choquette, a Holyoke fireman, nearby. Mr. Choquette asked the fire department to rush an inhalator. This, however, failed to revive the stricken man.

He was elected grand commander at the meeting of the commandery in Boston last October at the 133d conclave in Masonic Temple. He was prominent in Springfield, holding high office in Masonic circles. He was treasurer of the Springfield Masonic Hall Association and of St. Andrew's Episcopal Church here and was president of the Cheney Washburn Undertaking Corp.

He leaves his widow, the former Vera Fish.

#### ENGLAND'S NEW KING WAS ACTIVE FREEMASON

With the ascension of Albert, Duke of York, to the throne, British Freemasonry in general and the Province of Middlesex in particular lost the services of an active and devoted Mason. In his official duties as Master of his Blue lodge, Master of his Provincial Grand Lodge, and Master of his Mark Masons Grand Lodge, he evinced a pronounced interest in the Craft.

In the charity features of the Fraternity the Duke of York's services were outstanding. His presidency at the Annual Festival of the Royal Masonic Institution for Boys in 1931 was a pronounced success, as was also his presidency at the Annual Festival of the Mark Masons Benevolent Fund in 1934.

As Prince Albert, Duke of York, he was initiated on December 2, 1919, in Navy Lodge No. 2612, at an Emergency Meeting. The ceremony was performed by the late Pro. Grand Master Lord Ampthill. Among other dignitaries of the Craft who were present were his elder brother, the Prince

#### HARRY M. CHENEY

Harry M. Cheney, 76, one-time speaker of the New Hampshire House of Representatives and for 26 years grand secretary of the Masonic G. L. in New Hampshire, died Friday, Jan. 1, at his home in Concord, N. H.

He was born in Newport, but had lived for many years in Lebanon, where he published the *Granite State Free Press*, a weekly newspaper, and for two years was postmaster.

of Wales (later Edward VIII), the Earl of Donoughmore, Grand Master of Ireland, Brig. Gen. Gilmour, Grand Master Mason of Scotland, and many other distinguished Masons. On this occasion and in response to the Initiate's toast delivered by Lord Ampthill, the present ruler of the British Empire said:

"I have always wished to become a Freemason. All my life I have heard of Freemasonry, and I have learned that Freemasons in this country have been a great help to the poor and friendless and have been notable in their efforts on behalf of the children. One can see by the great Masonic institutions and schools how successful their work has been in this cause; and I like to think that in the future I shall be associated in their great work."

As Duke of York he served as Master of his lodge in 1921-22. On February 11, 1921, he was perfected in the Rose Croix Chapter No. 169 of the Ancient and Accepted Rite. On March 8, 1932, he was advanced to the Thirty-third Degree and became an honorary member of the Supreme Council of England. In 1923, he succeeded the Prince of Wales as Senior Grand Warden of the Grand Lodge of England. In 1924, he was elected Grand Master of the Provincial Grand Lodge of Middlesex and Senior Grand Warden of Mark Masons Grand Lodge in 1929. In 1931, he became the Grand Master of the Provincial Grand Lodge of Mark Masonry in the Province of Middlesex.

On November 30, 1936, he was installed Grand Master Mason of the Grand Lodge of Scotland at the bicentenary celebration of that Grand Lodge in Edinburgh.

Grand Masters of the Masonic Grand Bodies of England usually hold their positions during their lifetime. However, if the Duke of York, now George VI, follows the precedent set by Kings George IV, Edward VII, and Edward VIII, he will automatically cease to hold his posts of Provincial Grand Master of the Provincial Grand Lodge of Middlesex and the Mark Masons Grand Lodge of that Province, and possibly retire from the office of Grand Master Mason of the Grand Lodge of Scotland.

Some are of the opinion, however, that since he was elected Grand Master Mason of the Grand Lodge of Scotland for only one year, he will retain title to this position until his term automatically expires. Others believe he will immediately relinquish all active official connection with the Fraternity.

Since Edward VIII was pleased to assume the title of Past Grand Master of the Grand Lodge of England upon his ascension to the throne, it may be

that George VI will assume a similar title. It is certain that as King he will continue to have a deep and sympathetic interest in all that pertains to English Freemasonry.

The former Duchess of York, now the new Queen of England, has always taken a deep interest in the public and philanthropic functions of the Masonic Craft, both in Scotland where she assisted her father, the Earl of Strathmore, at such occasions before her marriage to the Duke of York, and since then in England.

At the recent Bicentenary of the Grand Lodge of Scotland, the Duchess received the freedom of Edinburgh by the unanimous action of the town council "in recognition of her unwearied devotion to schemes of philanthropy and her unfailing sympathy in aiding institutions for the relief of human suffering."

#### TEXAS GRAND LODGE GAVEL

An event of much interest occurred at the 101st communication of the Grand Lodge of Texas on December 3, 1933, when Past Grand Master James W. McClendon, at the instance of Past Master A. W. Olyphant of Austin, presented to the Grand Lodge the gavel used by Sam Houston in calling to order and closing the convention that organized the Texas Grand Lodge on December 20, 1837.

Having been presented to Adolphus Stern by Grand Master Holland of Louisiana in 1837, the gavel was laid on the altar by Mr. Stern prior to the opening of the convention, which is said to have convened in the Senate Chambers of the State Legislature of Texas. The gavel, made of ivory with an ebony handle, was also used at the first communication of the Grand Lodge by Anson Jones, the first grand master.

Subsequently it came into the possession of A. W. Olyphant, Master of Hill City Lodge No. 456 in 1908, through his father, who was Master of Austin Lodge No. 12 in 1873.

This historic symbol of parliamentary authority has figured in a number of Masonic events, notably in the latter 70's by Grand High Priest Swain in opening and presiding over and in closing the Grand Royal Arch Chapter of the State of Texas; in 1885 by Grand Master Combs in laying the cornerstone of the courthouse of Travis County, the gavel was used by James W. McClendon, also in 1931, when he presided over the deliberations of the Grand Lodge of Texas as its Grand Master. The gavel was used on the historic occasion of opening the 100th communication of Grand Lodge in 1935.

Adolphus Stern, to whom the gavel was presented by Grand Master Hol-

land of Louisiana, was active in Masonry in that state for many years, having come to this country from Germany in 1801 at the age of sixteen. He was Master of a lodge in New Orleans and also a 32nd degree member of the Scottish Rite in that jurisdiction. Moving to Texas in the middle 20's of the 19th century, he was instrumental in getting the charter for the organization of Milan Lodge No. 2 of Nacogdoches, Tex., of which he was a charter member, and is said to have been the first Scottish Rite Mason to settle in Texas. Although he was one of the organizers of the Grand Lodge of Texas, it was his pleasure to serve only as its first Deputy Grand Master.

A matter of particular moment in his life was his arrest by the Mexican Government on the charge that he was involved in smuggling arms, gunpowder, cartridges and other munitions of war to the participants in the Fredonian Rebellion in 1826. He was tried, convicted and sentenced to be shot by a Mexican military court for his complicity in the smuggling, but was paroled after intervention by Grand Master Holland.

#### TO CELEBRATE 200TH ANNIVERSARY IN 1937

The Masons of South Carolina will celebrate the 200th anniversary of the establishment of the grand lodge of that jurisdiction during April 5, 6, 7, and 8, 1937, at Charleston.

The main features of the program, which have been under consideration for the past several months, will begin Monday, April 5, at 8:00 p.m., with religious exercises. Tuesday will mark the formal opening of the 200th Communication, at which distinguished visitors will be welcomed and greetings extended. The actual observation of the bicentennial is to take place on Wednesday, and on the following day the Grand Lodge will close with a business session.

The executive committee, the chairman of which is Joseph B. Hyde, has labored, with the assistance of Grand Master Jos. E. Hart and other Grand Lodge officers, to make the forthcoming celebration one of the notable Masonic events of the country. The background for the occasion is rich in historic implications, and Freemasons throughout the country will hail the celebration with fraternal pride and interest.

#### SO-CALLED CRYPTIC DEGREES TO BE WORKED IN NEW ZEALAND

The Supreme Grand Chapter of New Zealand at its latest annual Convocation authorized the Royal Arch Chapters under its jurisdiction to work the De-

grees of Royal Master, Select Master, and Super-Excellent Master. Under the authority granted they will be worked by the Royal Arch Chapters as side Degrees. A similar arrangement exists in this country in the states of Virginia and West Virginia.

According to the issue of *The New Zealand Craftsman* of September 1, 1936, Companions in various parts of the Dominion are manifesting considerable interest in the Cryptic work.

The Supreme Grand Chapter of Scotland, it is stated, has offered to do all it can to assist the New Zealand Companions in inaugurating the Cryptic Degrees.

#### LOOKOUT MT. ANNIVERSARY

Special exercises commemorating the 73rd anniversary of the Battle of Lookout Mountain were held at Cavern Castle on November 24, 1936, Mr. Arno B. Cammerer, Director of the National Park Service, announced.

Plans for the celebration, which likely will be the last in which the veterans of the war between the states will participate, are being arranged by the local authorities of the National Park Service, in cooperation with the Chickamauga-Chattanooga Mountain Memorial Association.

Many who have visited the various military parks in the United States are of the opinion that Chickamauga-Chattanooga National Military Park (Georgia and Tennessee) possesses scenic beauty not excelled by any of the others. Vast panoramic views are unfolded to the visitor from Point Lookout at the northern end, and from the observatory at Lookout Mountain, and also Signal Mountain.

#### MASON'S CAVE IN SCOTLAND

Among the many caves or caverns along the sea coast in the vicinity of Arbroath, Scotland, is Masons' Cave, so known because of meetings held therein by Lodge St. Thomas No. 40 and its daughter Lodge, St. Vigean No. 101. Lodge St. Thomas held many Communications in the cave during parts of the 18th and 19th centuries, principally to celebrate St. John's Day on December 27, and on that occasion to install its master and other officers for the ensuing year.

Tradition tells us that the history of Lodge St. Thomas runs back into the mists of the ages. It is said to have been founded by Italian workmen of the Abbey at Arbroath, who came there in 1178, and who completed that stately structure fifty-five years later.

Tradition apparently does not connect Masons' Cave with meetings of Lodge St. Thomas in its allegedly early operative period, and during the past forty years there is no record of its

being used by any of the modern or speculative Masonic Lodges of that district.

A tradition so often associated with seacoast caves is that Masons' Cave, which is 230 feet long, and has an average width of approximately 18 feet, was the rendezvous and storing place of smugglers and pirates. A spring of clear, healthful water at the extreme end of the cave probably was an attractive feature of the cave for all who sought its restful, cool appointments.

#### MASONRY' POET LAUREATE

Edwin Markham, who was nominated Poet Laureate of Freemasonry in the United States in the Grand Lodge of Oregon in 1924, was born at Oregon City, Oregon, April 23, 1852. He was made a Master Mason in Acacia Lodge No. 92, at Coloma, Eldorado County, Calif., in the early eighties.

Like other truly great minds that have dwelt upon the principles of Freemasonry, he regards it as "among the deep, quiet, beautiful forces destined to soften the hard winter of the world into a great summertime of friendship and good will."

Mr. Markham is the author of many publications which embrace his poetry and prose. With the advent of his poem in 1899, *The Man With the Hoe*, he became internationally famous.

The vicissitudes of our social and economic change bring Markham close to the soul of the race, for:

"Our poet holds that the need of man may be summed up in Bread, Beauty, and Brotherhood—Bread, the symbol of physical necessities which must be met ere man can rise to the higher human life; Beauty, that manna from heaven to feed the hungry soul on its pilgrimage; and Brotherhood, the one prophetic word which describes the translation of the ideal into the real. When we learn to be brotherly, men will not be used to make money, but money will be used to make men."

#### MASONIC MEETINGS IN WASHINGTON, D. C., FEB. 22-24

The George Washington Masonic National Memorial Association will hold its annual convention in the Memorial Temple at Alexandria, Va., February 22, 1937. The session will open promptly at 10:00 a.m. Prior to the convention, on February 21 at 7:00 p.m., a meeting of the Board of Directors of the Memorial Association will be held in the Willard Hotel.

Three other Masonic Bodies—the Conference of Grand Masters, the Masonic Service Association of the United States, and the Conference of Grand Secretaries—will hold their annual meetings in Washington, D. C., on February 22-24. Those in attendance at

these meetings are invited to attend the convention of The George Washington Masonic National Memorial Association at Alexandria. Those who attend the convention will be furnished transportation in special buses which leave the Willard and Raleigh Hotels at 9:15, February 22.

The following are the scheduled meetings of the Conference of Grand Masters, the Masonic Service Association, and the Conference of Grand Secretaries:

February 22, 5:00 p.m.—Grand Secretaries' Conference, Raleigh Hotel, 12th and Pa. avenue, N.W., followed by dinner and evening session.

February 23, 9:00 a.m.—Grand Masters' Conference, Willard Hotel, 14th and Pa. avenue, N.W.; 7:00 p.m.—Grand Masters' Dinner, Willard Hotel.

February 24, 9:30 a.m.—Grand Masters' Conference, Willard Hotel; 2:00 p.m.—The Masonic Service Association, Raleigh Hotel.

#### SAN DIEGO REUNION

A unique lodge situation developed at the 1935 Spring Reunion of the Scottish Rite Bodies in San Diego, Calif., when the Junior Warden and Senior Steward of S. W. Hackett Lodge No. 574, F.A.M., of that city, became members of the Scottish Rite. All officers in this Lodge, from Master to Tiler, are now members of San Diego Bodies and were present at the reunion. S. W. Hackett Lodge No. 574 was constituted in 1923, and of its eleven Past Masters, six are members of the San Diego Bodies and were also present.

Otho B. Kissell, 32°, K.C.C.H., a Past Master of the S. W. Hackett Lodge No. 574, conferred the 14th Degree at the reunion.

#### MASONIC HEAD HONORED

Andrew D. Agnew, 33°, Grand Master of Knights Templar in the United States, and Deputy in Wisconsin for the Supreme Council of the Scottish Rite, Northern Jurisdiction, was the guest of honor at a noon luncheon given by the Scottish Rite Masons of Seattle, Wash., November 13, 1936. Richard W. Huntoon, Deputy in Northwestern Washington of Mr. William S. McCrea, Inspector General in that state of the Supreme Council, Southern Jurisdiction, presided.

Mr. Agnew was also entertained by the Grand Commandery of Washington, headed by Grand Commander Theophilus C. Dodge and assisted by Col. William T. Perkins, Past Grand Commander of the Grand Commandery of North Dakota, and officials of Seattle Commandery No. 2, K.T. During

the evening of November 13, he was in attendance at Seattle Commandery's public installation of officers.

Grand Master Agnew, accompanied by Mrs. Agnew, sailed on the Empress of Japan for points in the Orient on November. The grand master will visit the insular Commandery at Manila, P. I., and the Provincial Priories of Knights Templar at Shanghai and Hongkong. He will also visit Mr. E. W. Frazar, 33°, at Tokyo, Deputy in Japan of the Supreme Council, Southern Jurisdiction.

Before his return to the United States, Grand Master Agnew will visit the Great Priory of Knights Templar of England and Wales, and its Grand Master the Duke of Connaught, grand-uncle of Edward VIII.

#### WORK TO BE COMPLETED

Leonard Crunelle, associate of the late Lorado Taft, has been chosen to complete the famous sculptor's group statue of George Washington standing with Robert Morris and Haym Salomon, two noted patriots who helped finance the Revolutionary War. Mr. Crunelle was the winner of the \$50,000 prize for sculpture, awarded by the Commission of Fine Arts in Washington.

Haym Salomon, distinguished member of Salomon Lodge No. 2, Philadelphia, Pa., at the request of Robert Morris, who is believed to have been a Mason also, loaned to the Colonials \$658,000, an obligation which, it is claimed, was never paid. Salomon also loaned sums to Jefferson, Madison and one of the Lees to defray their personal expenses. Later he was captured by the British and died a prisoner.

#### LONGEVITY OF 33DS

In the issue of the *Scottish Rite News Bureau* for April 29, 1935, it was stated that Millard H. Lashorn, Treasurer of the Scottish Rite Bodies of Livingston, Ont., was thought by some to have been a 33rd Degree Mason longer than anyone else in the Southern Jurisdiction. The date when he received the 33rd Degree was February 13, 1896.

The records at the House of the Temple disclose that several living brethren received the 33rd Degree prior to Lashorn. These brethren are: Henry Clay Akin, Nebraska, December 15, 1888; Ben Altheimer, Missouri, October 20, 1891; Walter James Thompson, Washington, January 6, 1893; Henry Herbert Williams, Hawaii, October 19, 1893; David Passon, Kansas, October 24, 1895; Frederick Moses Gilbough, Texas, December 2, 1895; and Louis George Levoy, South Dakota, December 18, 1895.

Another living brother who received the 33rd degree in 1896, but subsequent

to February 13, was Henry W. Coulter, Louisiana, February 22, 1896.

Harold V. B. Voorhis of Red Bank, N. J., well-known Masonic research analyst, reveals the following records of longevity of Masons of the 33rd degree in the Northern Jurisdiction:

George W. Warvelle, Chicago, Ill., September 18, 1888; Joseph W. Work, Boston, Mass., September 17, 1889; Joseph H. Steere, Lansing, Mich., September 17, 1889; Omar A. Hine, Watertown, N. Y., September 20, 1892; and Charles L. Hutchinson, Indianapolis, Ind., September 20, 1892.

There is less than three months' difference in the 33rd Degree longevity records of the Northern and Southern Scottish Rite Jurisdictions. It appears from Mr. Voorhis' records that George W. Warvelle, Chicago, Ill., received the 33rd Degree in the Northern Jurisdiction September 18, 1888. Henry Clay Akin, Omaha, Nebr., received the 33rd Degree December 15, 1888 in the Southern Jurisdiction.

Other disclosures by Mr. Voorhis show that there are four brethren living who have been Masons for 75 years or more. They are:

Cyrus E. Hull, Hampton Lodge, Springfield, Mass., March 23, 1853; William H. Amos, 78 years a Mason but record not yet checked; J. L. Bledsoe, Georgetown Lodge, No. 63, Georgetown, Ga., May 13, 1859; and Omar A. Hine, Hermon Lodge, No. 500, Hermon, N. Y., May 8, 1860.

of Perry W. Weidner, Past Grand Master; and one by the Grand Commandery of Georgia in honor of Joseph Kyle Orr, Past Grand Master of the Grand Encampment and a founder of the Educational Foundation.

The Perry W. Weidner Fellowship is held at present by Hal T. Gibson, of Nashville, Tenn. Daniel Madison Byrd, of Atlanta, Ga., is the holder of the Joseph Kyle Orr Fellowship. Both students were selected for the fellowships after examination in competition with other honor graduates of colleges and universities in their states.

Members of the sub-committee which took action on the fellowships were: Stuart H. Walker, of New York City, chairman of the Education Foundation Committee of the Grand Encampment, chairman; Thomas C. Law, of Atlanta, chairman of the Knights Templar Edu-

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which King Gustaf V is the Grand Master, the Supreme Council of the Scottish Rite of England conferred upon him the Thirty-third Degree Honorary late in 1935.

He presided at a dinner in the King Oscar Apartment of Freemasons' Hall, Stockholm, held in connection with a special communication of the Grand Lodge of Sweden, November 18-22, 1936, attended by Sovereign Grand Commander Melvin M. Johnson, N. M. J. P. G. M. of Massachusetts, and many distinguished visitors representing the Freemasonry of the United States.

#### MEMORIAL WINDOW

#### DEDICATED TO

**SIR ROBERT BAIRD**

A memorial window in St. George's Church, Belfast, Ireland, to the memory of the late Sir Robert Hugh Hanley Baird, was dedicated on Sunday morning, November 15, 1936. Befitting his disposition and habits toward all mankind, especially those in need, the design of the window in the church

was created to make loans available to worthy young men and women for the completion of their college education. Since that time a fund has been

built up which has reached a total of

26,400 students in colleges and universi-

ties throughout the United States have

been aided.

The decision to create fellowships for award through competitive examination for graduate study in government in The George Washington University School of Government was made by the Committee on the Educational Foundation of the Grand Encampment, at a meeting held in Indianapolis on October 24. At that time the sub-committee which met yesterday was appointed to formulate plans for creating additional fellowships.

The Committee on the Educational

Foundation has in preparation a complete report of operations and a statement of its administration from its inception in 1922 to 1937, which will be presented at the Triennial Conclave of the Grand Encampment, to be held at Miami, Fla., in July, 1937.

#### KILLED IN AIRPLANE ACCIDENT NEAR LONDON

Admiral Salomen Arvid Achates Lindman, Grand Chancellor of the National Grand Lodge of Sweden and former Prime Minister of that country, was one of fourteen persons who were killed in an airplane accident near London, Eng., early Wednesday morning, December 9, 1936.

The huge liner, bound for Amsterdam from Croydon, crashed into a building while rising in a dense fog.

Among the others who lost their lives was Juan De La Cierva, inventor of the autogiro.

Admiral Lindman had held the posts of Prime Minister and leader of the conservative party of Sweden. He was also Minister of Foreign Affairs and Minister of Naval Affairs of that country.

Active in Masonic affairs of Sweden and a frequent visitor to the British Isles in his capacity as Grand Chancellor of the National Grand Lodge, of

tunity.

That opportunity could be used to elevate the public life, and to create and sustain a just public opinion. Over a great part of Europe the press was not free. Despots and dictators were always afraid of criticism and afraid of the institutions that were part of the life of freedom-loving communities.

"But in this country, thank God, they still had a free press. Long might that happy condition of affairs continue. In a sense the press was made by the public, so, therefore, the reader has some responsibility."

Although he held office on twenty-five varied public boards, to which he gave personal attention, and many other activities, Sir Robert found time to devote to official duties in various branches of the Masonic Fraternity. Born February 9, 1855, he was initiated in Lodge No. 109, Belfast, in 1885. Master of this lodge in 1896, he became a member of eleven other lodges. He was Grand Treasurer of the Grand Lodge of Ireland, Senior Grand Warden of Antrim in 1909, Past King of Royal Arch Chapter No. 109, Grand First Principal of District Grand Royal Arch Chapter of Antrim, Knight Templar in Ulidia Preceptory No. 88, in 1889, and a 32nd Degree member of the Scottish Rite in Ireland.

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## All Sorts

## APPLYING ADVICE

Employer: "Why did you take a whole day of yesterday? You asked for only half a day."

Clerk: "I remembered, sir, that you yourself told me never to do anything by halves."

## IN AND OUT

Office Boy (to employer): "Mr. Betts, outside, wants to see the junior partner."

Junior Partner: "Not in; I owe him five dollars."

Senior Partner: "Show him in; he owes me ten dollars."

## FAIR EXCHANGE

An old farmer wrote to a large mail order house: "Please send me one of them gasoline engines you advertise on page 785 and if it's any good I'll send you a check for it."

The following reply was received promptly: "Send us the check and if it is any good we will send you the engine."

## HOW IT'S DONE

"Business is so quiet that we better have a special sale," said the shoe merchant.

"All right," said the store manager, "what shall it be?"

"Well," said the boss, "take that line of \$5 shoes and mark them down from \$10 to \$8.50."

## TAKEN AT HIS WORD

"What's your time?" asked the old farmer of the brisk salesman.

"Twenty minutes after five. What can I do for you?"

"I want them pants," said the farmer, leading the way to the window and pointing to a ticket marked, "Given away at 5:20."

## REPAID IN KIND

"Now I've had my revenge," said the shoe-shop proprietor to his friend, as a customer left.

"Revenge? How so?"

"Well, the young lady who just went out is a telephone operator. I gave her the wrong number."

## FRUSTRATED

Frosh: "I guess you've gone out with worse looking fellows than I am, haven't you?"

(No answer.)

Frosh: "I say, I guess you've gone out with worse looking fellows than I am, haven't you?"

Co-ed: "I heard you the first time. I was trying to think."

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## WHEN DAD'S AWAY

Beal: "How did my son carry on the business while I was gone?"

Clerk: "Oh, he carried on all right, but he forgot the business."

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Ditto: "Good heavens! Wasn't that you?"

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